KNOXVILLE, TENN., WEDNESDAY, JANUARY 24, 1866.

The Knoxville Whig

By BROWNLOW, HAWS & CO.

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THE KNOXVILLE WHIG. Knoxville, Tenn., January 24, 1866.

An Address

Delivered before Master's Lodge No. 121, F. and A. Masons, on occasion of the installation of their officers, at Knoxville, Tennesses, December impromptu verse, who being unable to produce i 27th, 1865, by Rev. T. H. PEARNE: MOST WORSHIPFUL MASTER, WARDENS AND

BRETHREN, AND LADIES AND GENTLEMEN: In that great light of Masonry, the Holy Scriptures, we are informed. No man liveth to himself. In this declaration is taught the doctrine of the murual dependence and influence of man upon man. This law is universal and invariable: "No man livoth to himself. Man could not, if he would, evade this law, established by the Creator. He could not, if he would, live for himself and by himself alone. The chain of being among all the created existences is a connected one, link by link, from the Great Architect of the Universe to the lowest reptile and the minutest mote. To beings above him, to orders. of existence beneath him, man holds relation, and to every other human being, each man holds close and inseparable connection. His acts, words, and examples, influence others, of the present and future generations, as he, in turn, is reached and influenced by the acts, words and examples of all who have preceded him and of those who are his cotemporaios. In the feebleness of infancy and childhood, as well as in more adult years, the variety of his wants and necessities renders him dependent upon to expand, the better impulses of humanity; to conwaters of philanthrony gush forth. To correct this error, and to show, by a few arguments and illustrations, that Masonry is really benificent, are the

scope and design of the present discourse. Founded upon the Bible, and deriving her light nevelence and good doing to men, so is Masonry sdapted to premote the welfare, not of Masonry slone, but about humanity in general. None, exthat the Holy Scriptures ten is what is littled to exilt and improve men, and that as their counsels are heeded, and the life is conformed to their precept and patterned after their bright examples, will such a life be appelled and true; that man will live for

> That brother will not war with brother. And worry and devour each other; But sing and shine by sweet consent, Till life's moor transient night is spens

Take these two great precepts in the Help Sc. one from the old Testament and the other e New, and let them be carried forth into the life, and who shall say that they will not improve any man or body of men adopting them? They are: "They shalt love thy neighbor as thyself, and. "All things what oever ye would that men should do unto you, do you even so to them. Can injustice dwell in the breasts of men who adopt this principle? Can benevolence fail to characterize those who square their lives by these rules? Can such men be otherwise than useful, not to Masons alone, nor as Masons alone, but to all men and to the whole world?

Masonry is not professedly a missionary society propagating her tenets and her influence by a system of proselytism. She sends not her emissarie into foreign parts to convert men to her faith by direct efforts; and yet, without professing it, and without any visible array of agencies, she is practically sending forth tides of influence which cannot fail ander the divine sanction, to improve the world .-That she is noiseless in this, is no disparagement; that she sounds no trampet before her, and does her work silently, do not prove her weak or fruitless of good to man.

"Stillest streams off water fairest mendows: And the bird that flatters leave, Is longest on the wine."

The man whose virtues are more fell than seen. Must drop, indeed, the hope of public praise. But he may beast what few that win it can That if his country stands not by his skill, At least, his follies have not wronged her fall,

Masonry promotes sociality. A great want of our natures, is the demand for society. That "The sol. imperfections of human nature elsewhere. Charity itary are placed in families," and that "It is not was that divine and infinite love which induced the good for man to be alone," are no less true in the re- Father to send the Son into the world to die. - the and in the alletments of Providence. Man degen- charity that forgave the thief upon the cross, and crates, as he is isolated from others. If one could gave to him, in his hour of trial and death, the mer-separate himself from all others of his kind, he ciful assurance. This day shalt thou be with me in would in so far, deteriorate; and if all were to do paradise.' It was charity, in its most sublime and so, a state of barbarism would ensue. The savage impressive form, when our Savior, suffering tortur inherits the desert waste, or abides in the forest upon the cross from the hands of cruel and wicked depths; he traverses unfrequented wilds or dwells men, exclaimed, in his last carnest and besecching in the mountain fastnesses. Civilized man builds prayer, Father, forgive them, for they know not cities, and inhabits there. And as this civilization | what they do. This is charity, in its purest, highassumes a high type, the endearments and blessings | est, holiest attribute; loving, forgiving, conforting et' domestic and social life follow.

it is among the severest. Better dwell in the midst of alarm-

Than to reign in such a horrible place." bowl drawns the reason and infexicates the brain. bush, speaking to us, as unto Moses of old, Take descrives only to be excerated and shunned. But off the sheet, for the ground whereon thou standest and requires all the worshippers at her shrine to circumscribe their desires, and to keep their passions within due bounds with all mankind, but more also in fact. Filling her hands with gifts she scat-

"Much that goes to make up man's advance in lowed the two Masons when they departed with the moral intellectual and social relations must be drawn blankets, clothing and food, until they were seen to from the domestic circle and the smaller associations | enter an attic room, up an outside pair of stairs.of men. There are certain great fundamental prin- Now, thought she, we shall soon unravel the mysuples which underlie all advancement, and unless tery, and I shall be as wise as I am curious. Markthese principles be early taught, we cannot hope for ling the spot, that she might find it, after a few hours, success. Impressions made in early life become in- the two sallied forth again, and entering the place, terwoven with our very being, and become a part they discovered a palled sufferer, the widow or and parcel of our nature, either for good or ill. The daughter of a Mason, in deep affliction, lying upon teaching in youth points forward, with almost un- an humble couch, pining away in the last stages of erring certainty, to the character of the future man; consumption. The mystery was solved: she had hence the importance of correct training in early discovered the great secret of Masonry. She had life; and hence, also the importance of keeping constantly in view the invaluable lessons taught in our Ritual—the three stages of human life, "Youth,

adopted and carried out, would not only fit us for the practical duties of life, but expand the mind in long since desisted from his vigils, and profane eyes all that is high and ennobling in human nature .- would have gazed upon her mysteries as antiquais a teaching within us, which, if acted upon by our amples of eminent Masons in past ages are corrobintellectual powers, would lead us to rise above mere | crative of the same. Shall we begin with Solomon? teachings of our loved Order, if carried into full luminated the whole world. His reciprocities were

tals. She does not require that he shall be of this race or of that; that he shall be large of statue or mall: that he shall belong to this class or to that:

"The reak is but the guinea's stamp, The man's the gowd for a' that.

"The honest man though e're sae roor. Is King of men for a' that '

" - Its coming yet for a' that, That man to man the world o'er, Shall Brothers be, for a' that."

No mere externals of wealth, or office, or rank, guity, entitle a man to Masonic benefits; no absee of these can prevent his sharing them, if have the other qualifications that go to make up Mason; if, in other words, he is a good man and rue; if he have the mental and moral qualifications upon which to rear the superstructure of a good moral and Masonic character. The incident in the life of Dr. Isaac Watt illustrates this thought: Beng of small stature, he was once, when in company, taunted with it. He challenged the offender for an

> Were I so tall to touch the pole, And reach creation with a span, I must be measured by my soul,

For 'tis the soul that makes the man." Musonry looks to the mental and moral qualifier ons of her candidates. She takes a man for what thropist, was but a bright and living manifestation is and not for what he seems. And what a no- of one of the highest and grandest tenets of Masonanimous power is that which is capable of having aroused within it such passions as anger, revenge, hate! of exercising such winning affections as love. pity, sorrow! of such immutable and resolute purposes! of analyzing and comparing, and reasoning upon such a variety of subjects! of storing such an astonishing amount and diversity of information:

ter, who took hold of one of God's great thoughts and brought it down to the comprehension of all men. Benjamin Franklin's experiments in electricf thinking with such incredible rapidity; of exanding and informing itself without limit! Think thoughts, and now the lightning is servitor of human mind, and these the stepping stones to higher ascents: but the foothills of loftier summits they are but the earth." Kane's travels in the Arctic seas enriched Now, as Masonry cultivates the mind, sharpens its find an example of true manhood, upon a scale of perceptions, quickens its activities, sends it forth in noble greatness seldom equaled, and, in its sphere, search of knowledge and light, and places it in sur- never surpassed, take that of George Washington. roundings favorable to its development, she bestows | What patriot heart does not thrill at the mention of others. This law is recognized in Masonry; indeed, it lies at the very foundation, and permeates to the respect, is by no means hid under whole system; it it is every life-blood. Yet, strange as a bushel. While she makes no vain beasts of her ntessence of selff-huess; as an organiza- them with lefty aspirations and glorious purpos tion created and sustained to contract, rather than and sending them forth to shed, everywhere, benefit upon mankind. Will it be urged, that while these geal, rather than to searm and soften the finer sensi- good results may follow from Masonry, they are not lities, and to wither the fountains of sympathy and designed: that they come as incidental and unit kindness, rather that to smite the rock and lad the tended." That is assumption. We maintain the contrary, and with Masons, as with Paul, it is "a small thing to be judged of man's judgment." The commendation of men is not the prize Masons covet. As Masonry produces these effects, let her monument be her needs and we are content. "A good

and vitality from the "Lively Orneles," as the only | tree cannot bring forth evil fruit, neither can a correal source of truth and wisdom, as that teaches be- rupt tree bring forth good fruit." Every near whose intellect is aroused and stimulated, and who is vir tuously directed, is a healthful, moral power in the world. He is a light, lessening the surrounding darkness and unhappiness of humanity; and none but a bigot will object that all the devils are not cast at by his particular sect. Masonry requires all her votaries to be charitable; "Not to myself alone, to dispense blessings not only to needy fellow Masons, and to the widows and orphans of such, but to of mankind. The ministrations of kindness which requires from Mason to Mason tend to educate

and develop a charitable disposition and habit to others; and, all things considered the Mason ought to be, and in most cases is, a more liberal man then hers. I do not say that Masonry regenerate men's hearts, and implants within them divin Charity; but she obliges all Masons to befriend the needy, to minister to the suffering, to feed the hungry and to protect the defenceless. To the exten hat she does this, she is a public benefactor, and he ufluence and tendency are, therefore, not selfish sat the reverse. She adopts, in all her teachings of his subject, the sentiment of that great poet of hu man nature, William Shakspeare, whose writings clearly enough to an intelligent Mason proves that e was one:

> "The quality of mercy was not strained: It droppeth as the gentle rain, Upon the place beneath; it is twice blessed; It blesseth him who gives and him who takes. Tis mightiest in the mightiest. It becomes The throned monarch better than his crown. The attributes of awe and majesty

His scentre shows the force of temporal power. Wherein doth sit the dread and fear of kine-But mercy is above this sceptred sway : It is an attribute of God, himself. And earthly power doth then show like a God's. When mercy seasons instice. I cannot better express my thoughts upon this ant, than in the language of an eloquent brother Nebraska, who says:

"Nothing more distinguishes our Order than charc, as understood in its most comprehensive sense Not mere alms-giving, or contributing of our sub tunce to relieve the physical wants of a distressed brother, but a charity that embraces the whole hu man family; and while we administer to all need and destitute persons, according to our means, a the same time pulliate and forgive the errors and replents of humanity than in the divine word just for the unjust -that we might live. It we

charity; which we, as Masons, should inculeate an Utter solitude is unendurable. As a punishment, endeavor to practice. To 'do good unto all men more especially unto the household of the faithful. is not only Bible but Masonic charity, and embraces the very object of our Order. Could we unseal the great Masonic record of the past three thousand Masonry takes those best adapted to such rein- years, and witness the secret charities ever flowing tionships, and places them in a great brotherhood, from this fountain of love,-the suffering brothrer where hearts beat to heart responsive; where thought | it has comforted, the sick it has restored, the home mingles with thought; where each is the fellow of of misery and want it has visited and cheered, the other, and where all are bound together by a three- widows and orphans it has supported, the children fold cord not easily broken. The places of commun- has educated, the fatal blew it has suspended, the nication and convocation are places of harmony and union, where the emulation is who can best work and best agree together. The society which yields has protected, only could we but obtain a glimpse the mirth of the debanchee; which affords the hila- of the human suffering relieved by Masonic charity rious festivity of the bacchanual, where the flowing methinks a voice would be heard from the burning

specially with the brethren. Thrown together, as Masons are, under such restraints and regulations. Masons are, under such restraints and regulations. Masonry cannot but develop what is good and noble and benevelent in humanity.

Masonry stipulates to mental exertion and to anoral improvement. Her votaries are all disciples. It is not enough that they have capacity to know, they must be knowing and they must be acquiring. They cannot be Masons without it. Not the more visits the widows in their afflictions and adopts the specially with the brethren. Thrown together, as does not not seed to make it a newspaper, commanding the respect and on all its and misery pine.

She visits the wounded soldier in his solitary camp and binds up his wounds; the supplies the place of wife or sister, and if he falls a victim to the dread positively a religious department will be positively a religious department of all values to make it a newspaper. The relig They cannot be Masons without it. Not the more visits the widows in their afflictions and adopts the rudiments of science are placed before them, to comprehend; but the higher fields of nature and philosophy; the vast expanse of Jehoval's empire. Into those broad fields he is to enter, and he is to become a discoverer, a compiler a mass. It is both instructive and amusing: The wife of a ter. As men rise in real knowledge, their minds Mason became over-curious to know upon what capand and improve. The law of the mind as well errand her husband so regularly visited a cortain as that of the heart is, that he who waters others portion of the populous city where they dwelt. His shall, himself, also, be watered. The man who seeks movements, in one instance, increased her wonder. to cloub alone makes slowest progress, while he who is constantly aiding others, ascends most rap- and food should be prepared at a given time. What idly, and he who most freely imparts, most largely could be the purpose? She knew that sometimes a receives. An aged and venerable man, who had Masonic friend accompanied him. Her curiosity for thirty-five years shared the benefits of Masonry, getting the better of her confidence in him, she inand who had honored himself by honoring Masonry, duced a neighbor lady to assist her in discovering the secret, to her so impenetrable. These ladies fol-

DRY GOODS, &c.

Man is formed for society; which he will have, if rians now gaze upon the exhumed cities of the plain not among the good, it may be among the vicious and wicked. Though circumstances which surround us may exercise a strong influence over us, yet there bear us out in the positions we have taken, the excircumstances, and control our own destiny. The Not for himself alone did he live. His wisdom ilpractice, would lead us to all truth and that rational | with the good and great of all lands. Hiram, King eedom so much desired by the truly great and of Tyre, borrowed lustre from his relations with the Jewish monarch. From the uttermost parts of the Masonry regards no man for his mere worldly earth, came the Queen of the Board, worldly fondition. King and peasant are alike at her porposed when its massy walls and its Masonry regards no man for his mere worldly earth, came the Queen of the South, to behold the heaven pointing dome were completed; when

"There was no more occasion for level or plumb line. For trowel, or gravel, for compass or square; and when the assembled craftsmen, and masters, and overseers, and the thousands of old Israel's tribes exultingly came up to the House of the Lord, and when the prayer was offered and the divine glory filled the place, what a monument was given of the unselfish character and tendency of Masonry? From that day to this, the world has been the better for the sayings and teachings of this great, wise and good man. Not for himself alone; but for the age in which he lived, aye, for all succeeding ages, until the end of time, did that venerable man shed his glorious Masonic light. Take an example from the new dispensation; the beloved disciple, John, a holy patron of our mysteries. How wonderfully had he imbibed the power and spirit of charity!—
He gives us the origin of love. "Love is of God.
He that dwelleth in love, dwelleth in God, and God in him, for God is love." We see the venerable patriarch and apostle, when more than a hundred years old, too blind to trace his way to the assembly of the faithful, and too feeble to pursue it could he have seen it, carried thither, and seated among his brethren, lift up his hands and repeat the truly Masonic exhortation, "My little children, love one another."

Whether John Howard ever belonged to a Masonic Lodge or not, his whole career, as a philanwork of Deity is the human soul! What a mag- ry. Every Mason is expected to do good, and to communicate in whatever sphere he may move.-Every good Mason does so. Alfred the Great was an eminent patron of learning, and he was a Mason; so was Isaac Newton, who taught the laws of mat-

sarbingers of further and more wonderful progress. science with new and precious stores. If you will while the other is a star of steady lustre, "Which goes not down behind the darkened west, But melts away into the light of heaven." Washington: how incorruptible his integrity; how well poised his character; how unswerving his rectitude; how wise and far-seeing his statesmanship; how benign his influence as a man, as a citizen, as a

general, as a President, as a Mason, as a Christian! And what rendered him and all other similar examples so illustrous, was their unselfishness; their habit of looking, "not every man upon his own things, but every man upon the things of others: it was their practical illustrations of the Masonic and Scriptural law, "No man liveth to himself." This placed them in sympathy with humanity: this greatness, of true dignity, and far-reaching usefulness.

The little opening flower transported crie-Not to myself alone, I bud and bloom: With fragrant breath the breezes I perfune And gladden all things with my rainbow dyes The bee comes sipping every eventide His dainer fill : the Butterfly within my cup doth hide From threatening ill.

Not to myself alone The circling star with honest pride doth board Not to myself alone, I rise and set. I write upon night's coronal of jet, His power and skill who formed our myrian host A friendly beacon at heaven's open gate. I gem the sky,

That man might ne'er forget in every fate. His home on high. Not to my-elf alone." The heavy-laden bee doth murmuring hun: Not to myself alone, from flower to flower

I rove the wood, the garden and the bower And to the hive at evening weary come; For man, for man the luctious food I pile With busy care, Content if he repay my ceaseless toil With scanty share.

Not to toyself alone." The soaring bird with lusty pinion sing : Not to myself alone, I raise my songs : I cheer the drooping with my warbling tongu And bear the mourner on my viewless wings: I bid the hymnless churl my anthem learn And God adore : I call the worldling from his drove to turn

And sing and sour. Not to myself alone. The streamlet whispers on its peobly way. Not to myself alone, I sparkling glide: I scatter health and life on every side, And strew the fields with herb and flow(c) as I sing unto the common, blenk and barr. My gladsome tune;

I weeten and refresh the languid sir. In droughty June. Not to myself alone 9 man, forget not thou earth's honored price Its tongue, its soul, its life, its pulse, its hear In earth's great chorus to sustain thy part ! Chiefest of guests at Love's ungrudging feast. Play not the niggard : spurn thy native clod. And self disown : Live to thy neighbor; live unto thy God:

Not to thyself alone. ---A LARGE assortment of Fine Cut Tobacco at King's Old Corner J. H. FESSENDEN & Co.

PROSPECTUS

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he Messenger of Peace.

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Manhood, and Age"—with its accompanying applicant eation and explanations. Let me say, that from our entrance into the Lodge-room, through all of the several degrees from first to last, every step and advance teach a useful and important lesson, which, if

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M. M. Arrive at Chattanooga at 6:20 p. M.

Returning—Leave Chattanooga at 6:46 k. M. Arrive at

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Also, collects pay for negroes enlisted in the army belonging to loyal citizens.

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TROWBRIDGE & CALDWELL, TTORNEYS AND COUNSELLORS

O. P. TEMPLE. A TTORNEY AT LAW.

KNOXVILLE, TENN.

KNOXVILLE, TENNESSEE. REFERENCE Governor Wm. G. Brownlow. jan16tf EDWIN S. DeLANY,

Per Office in rear of the Court House

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